

10  
Vam  
Far  
East

928

# Our Work of Evangelism

... in ...

## Japan and China

By REV. JACOB G. RUPP  
FIELD SECRETARY



BOARD OF FOREIGN MISSIONS  
REFORMED CHURCH IN THE UNITED STATES  
FIFTEENTH AND RACE STREETS  
PHILADELPHIA

[1923]

(The writer in these few pages aims to give a brief description of the Evangelistic Work as it is carried on by our Missions in Japan and China)

## The Evangelistic Work of Our Japan Mission

IN THE Evangelistic Work of our Japan Mission we have eleven missionary families and one single woman. There are 100 cities, towns and villages where divine services are regularly held, and Sunday School work is conducted. The largest cities in which we have foreign missionaries and ordained Japanese pastors are To-ky-o, Sen-dai, Ya-ma-ga-ta, Fu-ku-shi-ma, Ak-i-ta, A-o-mo-ri, Mo-ri-o-ka, Wa-ka-mat-su, Yo-ne-za-wa, Ko-ri-ya-ma, Fu-ru-ka-wa, Sa-ka-ta and Ta-i-ra. These cities range in population from 25,000 to 2,332,000. In To-ky-o, which is the fifth largest city in the world, we have four congregations. Four of our congregations are in the city of Sen-dai, where we also have the North Japan College with 731 students and the Mi-ya-gi Girls' School with 322 students.

### OUR STATIONS IN JAPAN

In our Home Mission territory we often hear the appeal: "If we will not enter this community now, some other denomination will soon occupy it." The great

appeal of the Foreign Missionary is: "If we will not give the gospel now to these people they will die without ever knowing Jesus, the only Saviour of mankind."

According to a policy adopted by the various denominations, our Church is responsible to bring the Gospel unto, at least, 10,000,000, of whom 4,000,000 are in Japan.

We wish to refer to a few typical stations, illustrating our needs in Japan.

#### A-O-MO-RI STATION

A-o-mo-ri City has 50,000 inhabitants, is the capital of a province, and is situated at the northern end of the main Island of Japan. It is a prominent seaport with a fine harbor, and has a railroad junction. We have two missionary residences here, and a fine permanent location for a church where the congregation is still compelled to worship in the evangelist's house. This is situated close to the capital buildings of the province. There is an arm of the Island projecting into the sea to the northwest of this city, where 90,000 people



A chapel at Watari, Japan, paid by Miss Ellen R. Goetz, of Nazareth, Pa. Liberal friends have made possible the erection of chapels at other places in Japan and China

are living, whom no missionary ever visited, according to a statement made by Miss Mary Leila Winn, a missionary for many years of the Reformed Church in America. In this province, with a population of over 750,000, we have only two evangelists and one Bible woman. The congregation in the city has 81 members. This whole province with all the mission property and its Christian work, as well as that of the Mo-ri-o-ka province, was handed over to our Church several years ago by the Reformed Church of America.

The climate is very severe in the winter, the snow often being ten feet deep, and yet it is a very fertile and important province. The people are very sturdy



Prefectural Offices at A-o-mo-ri

and loyal to the Emperor (Mi-ka-do). This province has been selected to raise the food for him. The finest rice and vegetables are grown here. The natives have also learned through the missionaries to grow, in abundance, the finest and most delicious apples, pears, grapes and other luscious fruit. If this province with its people is so trustworthy that it raises the best rice and fruit for the Emperor of Japan, what an opportunity it should afford to the Reformed Church to produce here the purest fruitage for the King of Kings!

#### TA-I-RA STATION

Ta-i-ra is a city with about twenty-five thousand inhabitants. It is situated on the railroad along the coast line in the coal mining district. Many thousands of people are working in the coal mines

near this city. There is a mine close to the city where two thousand miners are employed, six hundred of whom are women. The women are paired with the men, and what the mules and "dinkeys" are doing in our coal mines, these women accomplish by carrying baskets of coal weighing 133 lbs. out of the gangways into little cars which are then lifted to the surface. Here one finds one of the dark pictures on earth, where woman is still the beast of burden. We have a devoted group of 81 Christians here, still worshipping in the evangelist's home. The congregation worships every Sunday, rendering a beautiful, dignified service, and is the "Bright and Morning Star" which will sooner or later dispel the gloom of this benighted people.

The gift of Mr. Reuben A. Paules, of York, Pa., and the Christian and Lewis Henry Steiner Memorial Fund have been used temporarily to buy a fine site and to erect a parsonage for the evangelist. In the near future a church will be erected to lighten the burdened and heavy laden souls, thus bestowing the blessings that belong to the children of the heavenly King.

What will be accomplished by the gifts of these friends and others at Ta-i-ra, was accomplished by the gifts of the parents of Rilla V. Miller, of Bellevue, Ohio, and the two sisters, Mrs. J. M. G. Darms and Mrs. Charles A. Lutz, of Allentown, Pa., at Yo-ne-za-wa, where the Christian work, next to Ya-ma-ga-ta City, is farthest advanced in Ya-ma-ga-ta province. At Yo-ne-za-wa, a city with a population of 40,000, we now have a fine chapel in which a congregation worships, to which belong some of the leading and most influential families of the city. You will notice from the accompanying illustration what the gifts of the people in the home church have accomplished at Fu-ku-shi-ma.

#### FU-RU-KA-WA STATION

At Fu-ru-ka-wa, a town twenty miles from Sen-dai, we have had preaching services and a small congregation for the last forty-one years, but unfortunately the worship had to be conducted during





Coal Mine Near Ta-i-ra, Japan

all this time in a little Japanese house which the Mission has rented as a home for the native evangelist. Every Sunday all the partitions of the house must be removed for the church services and Sunday School work.

This town has an Alumnae Association of 100 young ladies who graduated from Christian Schools. The local newspaper editor stated that there are many young people in the city who are graduates of Christian institutions. Surely there is some family or individual whom God has richly blessed, or at least some congregation, that will provide the funds for a chapel, thus heeding the Master's injunction: "Behold, I say unto you. Lift up your eyes, and look on the fields; for they are white already to harvest." A gift of five thousand dollars will build a church that will serve as a candlestick that will shine for all generations to come.

### TO-KY-O-SAI-TA-MA FIELD

It was in the capital—To-ky-o—that our denomination's foreign missionary work in Japan was started in 1879. Our missionaries and their Japanese associates have started four congregations in that city. In 1884 the oldest was founded in the Kan-da Ward. The second interest was amalgamated with a neighboring church, and the united group, under the very able leadership of Rev. Ma-sa-hi-sa U-e-mu-ra, D. D., has developed into the

large and influential Fu-ji-mi-cho church in the Ko-ji-ma-chi Ward. In the residential part of the Ko-i-shi-ka-wa Ward a third church was founded, which, within the past year, has become self-supporting. Finally, a few years ago a new interest was started in the A-za-bu Ward, which has grown already to a membership of about fifty.

After struggling along under adverse circumstances for thirty-eight years, our



Fu-ku-shi-ma Church and Congregation

oldest congregation in Kan-da is desperately in need of a new church home. The present building belongs to a past age of missionary work and stands on rented ground. In order that the congregation may grow normally, a lot must be bought and a building erected thereon which will make possible the approved activities of a down-town metropolitan church. It will require not less than \$50,000 to do this.

Our fourth congregation in To-ky-o has a fine lot and a commodious Japanese parsonage, but no church building. An edifice planned largely for the carrying on of Sunday School and kindergarten work effectively will cost in the neighborhood of \$10,000.

Not only in the city of To-ky-o, but also at nearby country points was church work started. Our denomination now aids seven small congregations in Sai-ta-ma province—all within easy reach of To-ky-o. Of these, the church in the town of Ko-shi-ga-ya was the first to be started. It has had many ups and downs, and is now experiencing a revival of interest. Under the present pastor, the members have become alive to the need for a suitable house of worship to take the place of the flimsy structure now in use. Five thousand dollars will be needed for this purpose.

The town of O-mi-ya is an important railroad center, where we have been

working for a long time against tremendous odds. Owing to the high price of land, a suitable church lot will cost about \$5,000. To erect the right kind of church building will require fully as much more.

U-ra-wa is the capital of Sai-ta-ma province. Both it and O-mi-ya are considered by the Episcopalians as of sufficient importance to justify the location of foreign missionaries in these towns. We have no plant at U-ra-wa, and it will require \$10,000 to provide the local congregation with a proper church home.

At O-shi we have a church lot, but no buildings. Not less than \$5,000 will be needed for a parsonage and house of worship there.

I-wat-su-ki has an old church building, but it is badly located and stands on land to which a clear title cannot be secured. It is practically unusable and might as well not exist. A new lot should be bought and suitable buildings erected thereon, at a cost of from \$8,000 to \$10,000.

Ko-no-su is another place where our work, for lack of a proper plant, must be carried on in a rented house. A suitable plant will cost something less than \$10,000.

The To-ky-o-Sai-ta-ma field illustrates one of our fields in which we are solely engaged in evangelistic work. Rev. Henry K. Miller, D. D., and Miss B. Catherine Pifer are our resident missionaries in To-ky-o. All the new missionaries reside



Conference of Evangelists of the Japan Mission—1910



in the capital while studying in the Language School. During this time they assist in the evangelistic work.

Surely the Church should heed the appeal of these missionaries. They ask only for the whole metropolis and the surrounding province, what the Church invests in one mission in a small city in the homeland. Yet this one hundred thousand dollars will lay the foundation of a superstructure which will rise in a few years, in importance, equal to our largest Classes in the home Church.

### THE EVANGELISTS AND BIBLE WOMEN

During the last ten years the personnel of the Evangelistic Department has greatly increased which the two illustrations presented here do show. Rev. Christopher Noss, D. D., and Rev. Ku-ma-ji Tsu-chi-da are at the head of this department. Mr. Tsu-chi-da was supported as a student in North Japan College by the Misses Emig, of York, Pa. He has a fine Christian family. His children will be amongst the future leaders of the Christian Church. This may be said of all the families of our splendid group of evangelists. The picture of the evangelists and women evangelists is prophetic of the wonderful services these preachers of the Gospel will render to Japan. The congregations in the home



A Station in Japan without a Chapel

land which support their own native evangelist have a splendid assistant pastor, and these are proving a great blessing.

You will see also in the illustration the excellent work that our women missionaries are doing in Japan through the Bible women. Woman in Japan has occupied an inferior position, and woman's rights are not the same as in America. But the women in Japan are coming unto their own. Just as the Bible women in the picture are given the foremost place so the Japanese women are emerging from the gloom of the past into the glorious liberty of the Children of Light.



Conference of Evangelists and Bible Women Held at Ya-ma-ga-ta, Japan—1922

## The Evangelistic Work of Our China Mission

THE evangelistic work in our China Mission is still in its early stages.

Our field includes a number of cities and many large towns and villages. The rural districts are thickly populated. Five years ago the railroad was completed from Han-kow to Chang-sha, which runs through our territory, and touches Yo-chow City, besides several other important towns in our district. In Yun-chi, a town eight miles south of Yo-chow, through the liberality of a few friends, we have been able to build a substantial mission station, which is situated only one city block from the railroad station. Besides the two central stations at Yo-chow and Shen-chow-fu, we have twenty-four day schools in the outlying cities and towns. The main reason for these day schools is, that in China there are still very few schools. In our district outside of the city of Yo-chow there are no schools available at all for girls by the Chinese. In many communities only one man out of fifty can read and write, and only one woman out of a thousand. This illiteracy spells the worst superstition and gloom.

Travel for our evangelistic missionaries in China is still very slow. The fastest they can go is about three miles an hour. They must either walk, or be carried in a chair; or ride a donkey, or sail in a little boat which the Chinese pull by a rope up

stream, and row down stream. The distance of the Yo-chow circuit is about 150 miles. The Shen-chow district is 150 miles long and forty miles wide. The missionary on his evangelistic trips sleeps frequently with the Chinese farmers and in Chinese inns. The pigs, chickens and ducks often occupy the same room.

### NIEH-KIA-SHIH AND YANG-LOW-SZE STATIONS

In order that we may understand our evangelistic work let us describe somewhat in detail two of the twenty-four out-stations where regular work is being carried on. Nieh-kia-shih is situated forty miles from Yo-chow in a district where the cultivation of tea is made a specialty. During the season when the tea is being picked many thousands of people gather in this community to do this work. This makes the town one of the most important centers for evangelistic work.

Mr. and Mrs. George B. Geiser, members of the Messiah Church, Philadelphia, Pa., have undertaken to develop the Nieh-kia-shih Station. They have already spent \$2,000, and will spend an additional \$2,000 to equip it so that it may serve efficiently. The contractor of the building operations is one of our Chinese Christians. He is a fine, upright business man. His reputation is that he always does better



Attending Service at Lakeside, China



than is expected of him. A station when completed includes in its compound the following buildings: A commodious chapel and a suitable dwelling for the native evangelist. It has also room for girls, including school and teachers. It provides a school for boys with three recitation rooms, a reading room and library; additional rooms for such boys as come from the country districts and have to provide their own beds and food. And in addition to this there are three houses for the teachers and a room for the missionary during his stay on weekly visits.

#### THE BOYS OF THE STATION

From a letter of missionary Edwin A. Beck we may gather some idea of the needs of the stations. He describes the conditions at one station where thirty-four members communed last Easter, and also of his visit to Nieh-kia-shih. These are typical. He writes: "Speaking of the Yang-low-sze Day School, I wish you could look into it again. I wonder whether you would not be surprised as well as delighted to see there sixty-eight boys in our school, but I am afraid you would be appalled as I was recently, to see that thirty-eight of these who are attending from the country districts at a distance, have to bunk in two dingy, unhealthy rooms. In one of these rooms, 22 feet by 11 feet, they have fixed up a loft and *eighteen boys* have their beds; a room so dingy and damp that no light can get in to discourage whatever disease germs may find their way in. It looks to me like homicide, and I have represented to the station that an appeal will have to be made for something better for them.

"And do you remember how these boys each has his own little brick fireplace, where he boils his own rice and fries his own vegetables? Thirty-eight of these boys shifting thus for themselves, because they want an education, and their homes are many miles away in the country."

#### VISITS TO NIEH-KIA-SHIH

The missionary on his regular visits to examine the pupils and superintend the work is entertained as follows according

to his letters: "At Nieh-kia-shih our day school teacher, Li Hwang Djung ('The Rice Boat Hero'), insisted on preparing breakfast for me before I left. They had boiled chicken, pork balls, chips of boiled ham, a bowl of dried fish, Chinese noodles and some other things together with the usual rice. All of course with chop sticks; and Chinese fashion, they kept picking out with their chop sticks one piece after another of chicken, or pork, or fish, and putting it into my rice bowl to encourage me to eat."

Sometimes the missionary takes his family along on his itineraries and is received in the fashion described by Mrs. Edwin A. Beck: "When we were within a mile or two of the town we saw some flags in the distance. As we drew nearer we discovered it was the teacher of the day school with some of the pupils, who had come out to receive us and escort us into their town. They lined up along the road and gave us a military salute; then marched along singing songs and playing bugles. The buglers in this school are very good at it; they also play Chinese flutes very well. We arrived at the chapel and were received by the evangelist and his family. When we entered the guest room, we found the wives of the Christians and enquirers all there to greet us. They were so pleased to see the children, as no foreign children had ever been there



Rev. Edwin A. Beck Inspecting Day School,  
Yo-chow City, China



before. Mrs. Rupp and Miss Ammerman were here once in the winter.

"Along the way the people all counted the children and exclaimed, 'Four children, three sons; Hao Min! Da Fuh Chi!' To their minds it is great happiness and good luck to have many children.

"After we had washed (which is a regular part of Chinese etiquette), Mr. Li, the teacher of our Boys' School, invited us to a meal. It was most delicious; chicken, ham, fresh pork, spinach, a sort of fungus called *moh-er*, and a delicious fish. We put the children to bed, and I went with the wife of the evangelist to call on the wives of Christians and enquirers. We first went to the home of a young man who is a Christian, and whom Mr. Beck married a few months ago. His was the first Christian wedding in that community. His father is a well-to-do merchant, and they have a nice home. His mother received us very graciously, and we had a pleasant visit in their home. We next went to the home of an uncle of this young man. This man is a member of the church. Still another uncle is an enquirer; and in his home we met a very bright little girl, the only child. She was so active in helping her mother prepare the tea for us. I asked her if she had studied books and she replied she had. I found she could recite the catechism and was studying a book on the doctrine. She very proudly said, 'I am coming to Yo-chow to the Girls' School next year.' One woman in whose home we were, said her son was a nurse in the Yo-chow Hospital, and his family are now enquirers. Thus our work intertwines in such a way that it all leads to the same end—bringing people to the Saviour. They all gave us the best they had. The evangelist and his family turned out of their bedroom and gave us their beds for the night; and everywhere we went, they gave us the best they had.

"This place a few years ago was entirely ignorant of the Gospel of Jesus Christ. See now, what a welcome we have; and the beginning already of a native church!

"We are pleased with this work for the boys and had such a refreshing half hour

with them in morning prayers with which they always begin the day. Their teacher led them in scripture reading and prayer, and gave a most evangelical talk, commenting on the morning scripture. But we feel so sorry that the girls and women have no chance to study. The women are so anxious to learn too. One woman said: 'If we have no one to teach us to read the Bible, how can we learn the doctrine?'

The foregoing description will give you an idea of what we mean by a station. The average cost for the proper equipment of these out-stations is about four thousand dollars. At the start a thousand dollars will buy the land, including old buildings, and this will serve until the stations develop like these where there is a group of from twenty-five to fifty Christians.



An Evangelist and Family in China

### THE EVANGELISTIC MISSIONARIES AND NATIVE EVANGELISTS

We have four missionary families, two single missionaries and 36 native evangelists in the evangelistic work in China. The accompanying illustration shows what a fine group of evangelists we have in the Yo-chow district. The same is true of our Shen-chow district. An abstract from a letter of missionary Paul A. Keller explains what these men are: "As you know most of the direct work of evangelization is done by our trained evangelists. Our work at the out-stations is largely that of superintendence. If we only had enough of them and if they were only properly trained, then our work would develop faster. One must use such workers as one has; nor can they all be No. 1 men, just as they are not that at home. As long as they are really converted men and wholly consecrated we are satisfied. Mr. Beck just reported hearing Mr. Ma preach twice or three times, and he says that Ma preached splendidly. Yet this man was ignorant of books and an opium sot when he came to us. But after four years of training under Brother Reimert he has turned out to be as good a preacher for China as most of the preachers are at home, if not better. Scholarship he lacks, and fortunately does not pretend to have it, but experience of God's saving grace he has more of than most preachers, and this

makes him a spiritually wise man, and it is spiritual work he is asked to do.

"Mr. Tang Mai Chiu of Yun-chi is a man of wonderfully fine spiritual discernment, whose judgment in reference to all kinds of matters relating to our work I respect very much. He is tactfulness itself, and as devoted as any one could be. He also is one of Brother Reimert's students. When I asked him what led him to consider Christianity favorably, he replied at once, 'Two things: First, the possibility of forgiveness, and secondly, the immanence of God.' That God should be willing freely to forgive us, was to him almost too good to be true. Then that God is everywhere and can be appealed to at once was a most helpful truth. To think that one could remain where one was and pray for his parents if they were sick instead of having to go to the temple in their native city, this was a boon indeed. This gives you some idea of the type of the man, a man of real spiritual discernment."

In addition to this work the women are doing splendid evangelistic work both in Yo-chow, where Miss Ammerman is the head, and at Shen-chow, where Miss Weil is in charge. The building which the women erected at Yo-chow City for evangelistic work among married women is about completed as well as that at Shen-chow.



Conference of Evangelists of Yo-chow District, China



## NIEH-KIA-SHIH WEDDING

By REV. EDWIN A. BECK

The following account will be read with great interest:

Late one evening a telegram came requesting us to go next day to officiate at a wedding in one of our farthest out-stations. It was a new experience for us to officiate at a Chinese wedding; and it was just as novel for Nieh-kia-shih, for it was the first Christian wedding ever celebrated there.

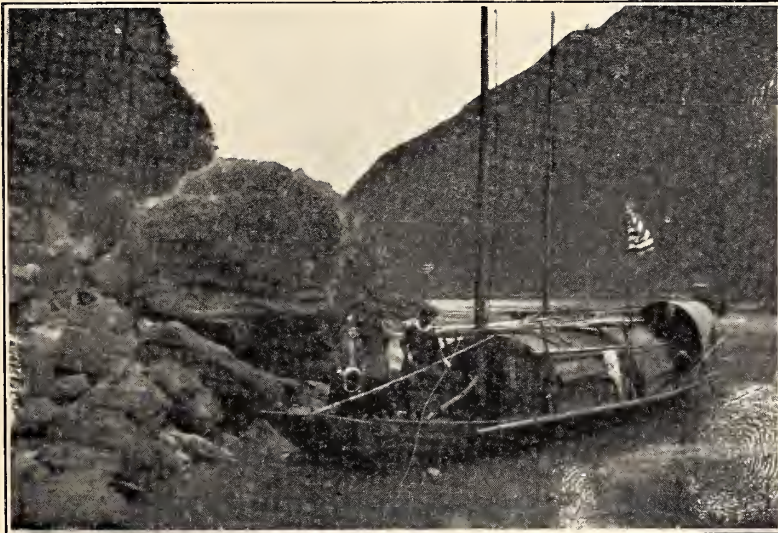
Evangelist Tang accompanied us from Yun-chi. Arriving at Nieh-kia-shih early in the afternoon, we waited at the home of the native evangelist until evening, when we were informed that the bride's chair had arrived. In the Bible we read about waiting for the bridegroom; but here it was reversed, for we waited all afternoon for the bride; and when she was announced, we were ready. Stepping out upon the street, we found ourselves at the head of a procession, the principal feature of which was the red, richly adorned sedan chair of the bride. Our advance along the street was accompanied with the din of thousands of fire crackers. And the street was thronged with curious

spectators. The bridegroom, himself, met us on the street, and ushered us into a guest room where his parents and relatives met us and served us the usual tea. And while, in preparation for the ceremony, they were clearing a space on the dais where formerly the ancestral spirits were worshipped, we had time to note the elaborateness of the decorations for the wedding. These decorations were the more elaborate, for it was the home of the Fang's well-to-do merchants in the town.

The walls were hung with scrolls; huge candles were burning; rows of ornamental lanterns were suspended from the ceiling; and spanning each end of the court were magnificent silk embroideries that would have fascinated lovers of that art.

But the bride's chair was being brought in now, and we must advance to the platform. Crowds of people were jammed in the courts—curious to see what a Christian wedding would be, especially a wedding in the home of the Fangs.

A lane was made through the throng, and the bride's closed-up chair was carried in. Two matronly ladies stepped down, unfastened the curtain of the car, and extricating the bride, dragged her up the



Itinerating Missionaries on River Boat



platform. Her feet were bound and pinched into the conventional small, embroidered bride's shoes; her dress was red, and silken and embroidered as a proper bride's dress should be; and her head was mantled, and her face closely veiled with a heavy silk mantle. During the whole ceremony we never caught so much as a glimpse of the bride's face; and really all we saw of her was the hand which she extended and joined with the bridegroom's at the critical point of the ceremony.

But just here, when the dominie's hand was laid upon these two joined hands, and the fateful words were to be said, a temporary pandemonium broke loose, for the inevitable fireworks that are unfailingly provided for every occasion were prematurely exploded, and the ceremony of clasped hands had to be unduly prolonged until the glad noise had subsided!

But the fateful words were successfully spoken, appropriate prayers offered, and hymns sung or chanted, and after the benediction, the bride and groom were made to bow to each other according to the Chinese convention; and all seemed to agree that a Christian wedding was, after all, a very satisfactory sort of a thing.

The evening proceeded with feasting, and a hundred and sixty guests were served. But it was interesting to note that most of the guests who arrived made a contribution in cash towards the expenses of the wedding. And all these contributions were ostentatiously received and credited by an accountant who sat at his desk and duly jingled the coins as they dropped into the bridegroom's chest!

THE missionaries who have charge of the evangelistic work in Japan are as follows: Revs. Jairus P. Moore, D. D., Henry K. Miller, D. D., Christopher Noss, D. D., Carl D. Kriete, Alfred Ankeney, Paul F. Schaffner, D. F. Singley, Frank L. Fesperman, W. Carl Nugent, I. George Nace, Gilbert W. Schroer and Miss B. Catherine Pifer.

In China the following have charge of the evangelistic work: Revs. Paul E. Keller, Ward Hartman, George R. Snyder, Sterling Whitener, Jesse B. Yaukey, Hesser C. Ruhl, Louis C. Bysted, and Misses Helen B. Ammerman and Minerva Stout Weil.

A number of these missionaries and their families are being supported by individual congregations; some by individuals who belong to the prayer circle. In order that our evangelistic efforts may succeed more fully we pray that many more congregations and individuals will hear the Macedonian cry, "Come over and help us."

These are they whom the "Lord hath anointed to preach good tidings unto the meek: He hath sent them to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound: To proclaim the acceptable year of the Lord."

"And their seed shall be known among the Gentiles, and their off-spring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."